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THE
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J. VINCENT NORDGREN

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Religion in Weekday Clothes

By ERWIN L. SHAVER

AT THIS TIME of the year the forward-looking church and community have been making plans for adult education, religious teaching in the home, co-operation with youth-serving agencies, schools of missions and social action, vacation church schools—in fact, any and every agency through which they may become more effective in developing Christian personality.

To this list of ways and means “something new has been added”—the weekday church school, more frequently known by the more general name of weekday religious education and sometimes by the less desirable title of teaching religion in the public schools. More accurately speaking it is a plan whereby public school children,

whose parents make a written request for it, are released or dismissed from their usual public school program to study religion one or more hours a week in classes sponsored by the churches singly or co-operatively. Weekday church schools are definitely *church* schools, planned, financed and administered by the churches. Parents and public school officials co-operate with the churches in this plan. This new type of school of religion has not developed as a substitute for the Sunday church school but as a means of both extending the time for religious education and of improving its quality.

Within the past few years this new movement has had a remarkable growth, one so great in fact

that accurate figures are difficult to secure. A very conservative estimate would be that at least a thousand American communities in over forty states are following this plan. The total number of public school pupils, whose parents are asking their release to attend a second school, is probably a million or more. Weekday church schools began in our smaller-sized cities and towns. They are now set up in many of our large metropolitan centers—New York, Chicago, Boston, St. Louis, Buffalo, Rochester, Kansas City, St. Paul, Minneapolis, Toledo, Chattanooga, Fort Worth, Portland, Oregon, and others. Rural areas as well have adopted the plan, notably in Virginia and Vermont. It began as a "middle America" project; it is now a continent-wide enterprise.

It has not had organized and centralized promotion. It is truly a "movement" which takes its life springs from a sense of need. The problem facing those who believe in its possibilities is to give it "wise direction and careful guidance" rather than wholesale propagation. Practically every religious group has shown an interest in it, with the exception of a few minority groups which, because of their

small numbers, have found practical difficulties in setting up classes or are apprehensive lest the principle of separation of church and state be violated. With this principle the writer is in strong agreement and bases his faith in the weekday church school upon the right of the church and the home as well as the state to share in the total education of the child and to have a fraction of the child's time and that, too, when he is not fatigued or engaged in play. It ill behooves democratic America to have all of a child's education directed by the state, as is done by those countries which are avowedly anti-democratic.

Not a Passing Fad

It looks as though the weekday church school has come to stay as a part of the church's total educational program. It is now more than thirty years old. On the basis of this extended experience we have come to know what has worked and what has not worked successfully in its program and methods. We are in a position to set standards for the future, which is being done in many states and communities. Briefly, the ideals which its supporters have for it are summed up in the determination

Continued on page 27

A Hopeful Sign

THROUGH Geneva has come a report that a twelve-point agreement has been entered upon by the various Protestant groups of Germany. There is now considerable hope that the Protestants will present a united front against the forces that have threatened religious liberty and the free course of the gospel in Germany.

Initial negotiations were started by Bishop Wurm of Wurttemberg. He and Pastor Martin Niemöller, representing the militant confessional groups, have joined forces with the moderates, whose leader has been Bishop Marahrens of Hanover. This bishop is also president of the Lutheran World Conference.

The platform disavows "German Christian" ideas and includes all who have been baptized as belonging to the church. This rules out discrimination against Jewish Christians.

On the very important question of youth training the Protestant union refutes the right of the state to limit the freedom of religious education. The church, it declares, is obliged to educate its youth. It must also be free to preach the gospel without interference and to

carry on philanthropy and social work without interference.

All of this is very hopeful. Ever since Hitler came into power there has been evidence that in Germany there were heroic souls in the church who were daring to oppose many of the measures of the Nazi regime. But they have seemed to be unorganized and impotent. Many of the German Protestants have been brought up to make too sharp a cleavage between the sacred and the secular, the religious and the political, the church and the state, so as to divorce Christianity from the life of the nation and make it only a sort of inner private affair. Lutherans in America are in danger of making the same mistake. What Hitler did to Germany is a warning to us that we can not divide our Christian life and our citizenship into two neatly separated realms.

Rationing of Bibles

ONE of the largest publishers of Bibles, Oxford University Press, recently announced that on October 1 it would start rationing its sale of Bibles. From now on dealers will get only a part of the number of Bibles they order, de-

pending on the size of their orders in previous years.

Paper shortage, it is explained, has something to do with the rationing. More serious, however, is the lack of people to handle the business of production.

This report causes one to wonder about people's response to the Word of God.

Will the day come when it will be more difficult not only to buy a Bible, but to hear and learn the Word of God?

Are we moving in the direction of restricted religious freedom? Is there danger that the activities of governmental regimentation will forget that man does not live by bread alone?

Beyond that, is it reasonable for an individual to pay next to no attention to the needs of his spiritual life and assume that when he gets good and ready—when he is overwhelmed by distress, for ex-

ample—he can call upon the minister or turn to his Bible or fall to his knees in prayer and suddenly find what he wants?

The Word of God gives no encouragement to such spiritual carelessness.

Dean Ericsson

IN the present issue Dean Frans Ericsson of Upsala College, East Orange, New Jersey, concludes his series of articles on psychology for the church school worker. His contributions have been very valuable to the large number of readers who have found in them clear statements of basic principles illustrated and applied in a practical way.

Dr. Ericsson's service is a reminder of the debt our churches owe to their colleges and their faculties. The Christian college still serves.

"To Almighty God"

In an "Order of the Day," in which he awards decorations to several gallant officers of the Australian Forces and those of our splendid Allies, General Douglas McArthur closes with these words, in all faith and humility:

"To Almighty God I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor, the power and the glory forever. Amen."

A Temperance Education Program

By REUBEN H. FORD

FEW TEACHERS will dispute the need of an adequate temperance program in the local church school. Especially is this needed now, under the maladjustment of the social structure due to war. We are not unmindful of the onslaught of the liquor interests, who even in the midst of an all-out war are pushing their propaganda line. Through the movies, radio, and press this insidious sales pressure affects all strata, and colors the attitudes of our impressionable youth. The next few years will demand that Christian teachers, mindful of the welfare of precious souls, will place temperance education as an essential part of the program. Every up-and-coming church school will teach the harmful effects of beverage alcohol upon the body and soul. It goes without saying that the presentation should be put forth in such simple, everyday, understandable language that all may be captivated and interested. A temperance program need not be dull. It can be wrapped in such a vivid presentation that it will be enthusiastically received by

the boys and girls. Through visual means, flannelgraph, chalk on paper, object lessons, demonstrations, etc., the temperance lesson will be certain to register.

Here are a few suggestions:

Hymns

- "Saviour, Teach Me Day by Day"654
- "Yield Not to Temptation" 648
- "Nearer, Still Nearer"....494

The Bible Speaks

- 1 Cor. 6. 19-20; Eph. 5. 15, 18; Prov. 20. 1; Rom. 15. 1-7; Gal. 5. 19-21.

Suggested Prayer

O God, we pray that our lives may be pure and holy. Help us to keep from the temptation to drink anything that would harm our body and soul. Keep us strong so that we may ever work and testify for Thee by our right conduct. Help us to teach others the way of life through our Lord Jesus Christ. Amen.

Where Does Alcohol Come From and What Is It?

I know there are many questions that boys and girls may ask about

alcohol and liquor. Are they really as bad as people say they are? How much does it take to make you drunk? What is alcohol? Does anything really happen if you drink just a little? Some people say that beer and such drinks are not good for you.

Now in order to answer such questions we shall have to see what is in such drinks. Beer is only one of several kinds of drinks that contain alcohol. There are many kinds of alcoholic drinks found in all parts of the world. Many kinds of things are used in making them. Alcohol is produced by little plant molds in fermentation, which is a sort of decay or changing of sugar. You know that sometimes canned fruit spoils, and gets bubbles in it. That is caused by yeast germs changing the sugar in the fruit juice into two things: they form gas which bubbles off the top and alcohol which remains in the liquid. This, in general, happens in the making of beer and such drinks. Whiskey may have 50% and beer 4%—they all contain the same substance, only different amounts of water.

Suppose you try to make lemonade with the juice of one lemon. If you put that much juice in one glass of water, the lemonade will

be rather strong. If you put that much juice in a large glassful of water, the lemonade will be weaker. If you put the juice into a quart of water, your lemonade will be still weaker. If you drink the small glass of lemonade, or the quart, you will get the same amount of lemon juice. Also if you drink one glass of whiskey or several glasses of beer, you will get the same amount of alcohol. The important difference between lemonade and alcoholic drinks is that alcohol is a poison and lemonade is not!

But you say, "We are certain there are no skull and crossbones on the liquor bottles!" Man has learned to dilute alcohol with water. Some poisons such as carbolic acid will kill in a few minutes. Alcohol will, too, if you take enough at a time. Perhaps you have seen persons drunk or acting silly. We say they are intoxicated. The "toxi" part of that word means "poisoned." A person may be intoxicated just a little or he may be intoxicated a great deal—dead drunk.

Does the Alcohol in Beer and Other Drinks Affect Our Bodies?

Have you sometimes wondered what makes people act the way they do after they have taken a

drink containing alcohol? Doctor Haven Emerson, one of the great authorities on this subject, says: "After the drink, alcohol can be detected in the blood stream in two minutes." You will find that alcohol is damaging to the cells and nerve centers of the body. Because it dissolves so easily in so many things, it passes into most of the cells of the body from the blood. It is particularly noticeable in the brain, hence we have the common statement of the drinker, "It went right to my head."

Now here is the danger in drinking, even the milder forms of alcohol. Alcohol is a *habit-forming drug which strikes at the highest functions of the body first*. It can even be compared to frost, which takes the tenderest parts of the plants first, and so a drink or two will affect those parts of the brain that are the highest developed. Self-control, self-criticism, judgment, those special gifts that God has given human beings, are first affected.

Dr. Charles Mayo, famous surgeon, said: "You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts, but in order that your brain may be kept clear, you must keep your body fit

and well. This can not be done if one drinks liquor."

What Should Christian Boys and Girls Do About This Great Evil?

We should study God's Word and see what it has to say about liquor and its harmful effects. For instance, a week can be set aside to consider this subject in home daily Bible readings. (Monday) Wine a Mocker, Proverbs 20. 1; (Tuesday) Moral and Physical Perversion, Proverbs 23. 29-35; (Wednesday) Drink and Destruction, Matthew 24. 45-51; (Thursday) Woe of the Drinker, Isaiah 5. 18-23; (Friday) Drink and Disaster, Isaiah 28. 1-8; (Saturday) A Total Abstainer, Luke 1. 13-17; (Sunday) God's Deliverance, Psalm 107. 17-22.

As a Christian our attitude will be that of love, knowing that we are our brother's keeper, and that we are responsible for the example we set before him. In every possible way we should help others, so that they may be informed about the terrible effects of intoxicating liquor. Because strong drink is an enemy to God and man, an enemy that has never blessed a single mortal thing, but proved itself a curse to millions, filling the world with unhappiness and souls with

despair, as Christian youth we will oppose this evil with all the power God gives us.

Live the Program by Visual Presentation

One picture is worth a thousand words! Use these simple illustrations on your blackboard. (I) The effect of alcohol upon the functions can be illustrated on the blackboard with the outline of the human head, with chin, nose and ear indicated: (1) Draw a horizontal line through the chin; below this line, two-thirds of the body by weight is water and the other third is about 98 cents worth of chemicals. (2) Draw a horizontal line through the lobe of the ear; below this, in medulla oblongata, locate the centers of circulation, respiration, and digestion—the characteristic life functions. (3) Draw a line from the end of the nose passing close above the ear; below this, in the small brain, locate centers of motion, the senses, memory, etc.—the animal characteristics. (4) Above this line in the large brain, locate centers of those higher faculties which distinguish man from the animal. Here we have ambition, reason, conscience, judgment, moral courage, etc. Alcohol affects stage (4) first, re-

leasing the animal characteristics of stage (3). If he drinks more, the man loses his sense of motion and memory and falls to the level of mere existence (2). From "Syllabus in Alcohol Education" by Palmer.

(II) This illustration could be used to picture the Christian way of breaking a bad habit. Draw the word HABIT on the board. Explain how we do things by habit. How alcohol is habit forming. Once in its clutches, it becomes difficult to get out. A man decides that by his own effort and good work he will get rid of this habit (erase letter H). Still has "abit." Struggles with himself (erase letter A). Still has "bit" to sign the pledge, etc. (erase letter B). But "it" is still there. Man must get rid of "I." "I must decrease, Christ must increase." "It is no longer I that live, but Christ liveth in me." Erase the "I" and you have the "T" left, which can easily be changed to a CROSS. There is no breaking this habit unless a man looks to Christ and the cross!

(III) Write the following words on the board, and change as indicated: Gin (Sin), Beer (Poor), Rum (Bum), Wine (Swine), Ale (Jail). Self-explanatory.

(IV) Use word pictures. Speak

of the automobile as an example. Our bodies are much like an automobile. A car needs at least four things: a framework or body, an engine to make it go, fuel to make the engine go, and a driver to govern or control the car—to keep it going where it should. The human body also needs four things. It needs framework of bones to hold it in shape. It needs an engine inside to make it go—the heart, stomach, and other organs. It needs food for the fuel and building up worn parts. And last, and most important, it needs a

driver to govern and control it—to keep it going as it should.

This driver of the body is the nervous system: the brain, spinal cord and nerves. It is this part harmed most by alcohol. Other parts are affected, such as the stomach, liver, heart and kidneys. That is partly because the brain is dulled so that it does not control the organs so well. Alcohol causes the brain to lose control over the body. Much alcohol—much damage. Moderate amount of alcohol—moderate damage. No alcohol—no damage.

Building Up the Bible Class

By HERBERT M. OLSON

IF WE LOSE the Bible we are lost," were the words of Dr. Friley, president of Iowa State College, in an address given recently in Des Moines. Tersely and pointedly expressed were the words of Luther: "The Lord is a good worker but loves to be helped."

The Bible class presents the opportunities to find and discover the truths of the inexhaustible Word of God. To do this God can use an imperfect human teacher to convey the perfection of God.

By the same token God can use the means at our disposal, imperfect though they may be, in the quickening of a new interest in the old gospel story.

The idea of building implies a process, an alertness all of the time to improve and preserve. Periodic attempts to build up the Bible class are not healthful. An occasional spurt is not as good as building in season and out of season. God has solicited our sustained assistance

in imparting His truths through the expediency of the Bible class.

The Bible class will perhaps experience the best interest and growth if it employs variety. Some of the greatest Bible teachers were innovators. Not that we are to devote ourselves exclusively to the novel or to new plans and purposes. The methods should be no more prominent than the rigid supports in the wings of a plane. Just another way of saying that the methods should not become an entity in themselves, but material fitly framed together for the erection of the total building. The attitude of the teacher is of utmost importance. Some of the finest and best Bible class teachers have unfortunately minimized their power by being satirical. The teacher should likewise fortify himself for, but be unmoved by, a critical attitude on the part of the members of the class. If there are discouragements it would be well to tell them to God and not to the class. Advance notice of failure is already given if the teacher is impatient or sullen. The sentiment of Phillips Brooks is one of great aptness: "Here is my work to do, not to worry over . . . not my work, but God's." "God is a good worker but loves to be helped." It is in-

initely easier for one to be carried on the crest of the wave of encouragement when the class responds numerically, hence the element of numbers is not to be ignored.

Some degree of success can be gained by every consecrated Bible teacher. We should pray for and expect that the fruits of our efforts will be forthcoming. "My word will not return unto me void, but it shall accomplish that whereunto I sent it," is God's undying promise. Those words answer for all time the question, "Is it worth my time and energy?" The optimism and hopefulness on the part of the teacher will carry things to success that otherwise would have to be given up in despair. Robert Moffat once said: "God buries His workman but carries on His work." No Bible class teacher is indispensable, but everyone is necessary in God's plan of building.

Our methods must have the impulse and throbbing of life if they are to be effective. Too many methods are as superfluous as more than one bag of luggage on an airplane with present-day travel restrictions.

If a list of requirements were to be set up for a Bible class teacher, we would certainly include this:

"He himself needs to keep the inner light aglow by Bible study, meditation and prayer." Someone has defined a teacher of the Bible as one who is near to God, near to his class, and near to books. If there are enough people in our churches to fill the Bible classes, every means must be employed until results are accomplished to the best of our ability.

In seeing little spiritual life in the church of his day, Luther one time cried out: "God's Word will disappear for want of anyone to preach it." This can apply equally to the proclamation of the Word in Asia and Africa as well as in the local church of which we are a direct part. In the mind of Luther the Bible teacher is indispensable. "In another hundred years it will be all over." Without instructors in the Bible, in various capacities, we would be lost—it would be all over.

The selection of a teacher for the Bible class is an important decision. I suppose it would be better to have one good teacher with a large class than four poor ones with small classes. The disorderly discipline of a class is perhaps an indication of the fact that the teacher is not equipped to teach such a class, if at all.

A Bible class succeeds best when it builds up its members. No class flourishes if its members constantly feel that they are not getting much out of it. A sense of duty may hold a few, but other motives should also be touched.

"If we lose the Bible we are lost," but if through our Bible classes we help people to know their Bibles so that they are "found in Him" who is the way, the truth, and the life, we have laid secure foundations for both the individual, the church, and the nation.

The Logic of Christian Missions

We face a humanity that is too precious to neglect.

We know a remedy for the ills of the world too wonderful to withhold.

We have a Christ who is too glorious to hide.

We have an adventure that is too thrilling to miss.

—G. P. HOWARD.

In a Section of the Library

By RUTH BONANDER

DO YOU BELIEVE the time will come when our churches will have Sunday school libraries? Let us hope it will! If the church will provide the kind of reading matter for children which they do not get elsewhere, she can double the Christian influence she is now exerting in their lives.

Yes, it will cost money! And it will require careful planning and supervision! A responsible person must be found to serve as librarian. But all of the effort will be eminently worth while.

It is just one section of that library, one of the most important ones, that we want to think about now. It will be marked, *Missionary—World Friendship*.

We have reached the place and time in the progress of civilization when all the world is one unit and no people can live exclusively for itself. We are thinking in terms of the world as never before. At this point we come face to face with a tremendous problem. We will have to learn to live in this "small" world with people of all races and nationalities; not just

tolerate them but live in complete harmony and understanding, that is, if we want any peace in the future.

No nation can afford any longer to exploit peoples of other national backgrounds living in their own country. America must cease discriminating against negroes, orientals, and others, or her days as a free and powerful nation are numbered. Hitler's theory of the superior race is being exploded and blown to the four winds. Each nation must assume responsibility for the welfare of all others.

The gospel has always pleaded for this principle of unity and brotherhood. Now the whole world is being opened up for the influence of Christianity as never before and the church stands at the threshold of the greatest missionary era in the history of the world. We hear of the modern missionary movement of the last one hundred years and agree that it has been great, but it will pale in comparison to the opportunities and responsibilities of the next few decades provided God permits this dispensation to continue.

What has this to do with the missionary section of the Sunday school library? Much, indeed! The ideal of brotherhood and service in a world of many different racial and national backgrounds must be planted and nurtured in the minds of the boys and girls of today. Many adult minds can not be changed, but those of the children can be molded to meet the needs of the present age. They, more than we, will be called upon to solve the problems of world brotherhood and carry the responsibility for making the post-war influence of a country like ours really Christian. Half the world will need re-educating and rebuilding along Christian lines of thought and conduct. Out of the Sunday schools of our country must come hundreds of Christian pastors, teachers, doctors, nurses—volunteers for service in many parts of the world to help make the reconstruction a Christian one. Otherwise we are in danger of losing the peace although we win the war.

Books and stories that show the racial groups in our own country and elsewhere as they really are and can be will help to prepare the boys and girls of today for their responsibilities. Their readi-

ness to serve will depend largely upon their appreciation of the people of our world family. Can you see how important the missionary section of the Sunday school library is?

"The Church and America's Peoples" is the home mission study theme for 1943-44. The foreign mission study topic is "Christian Ventures in Learning and Living." Here is information about some children's books that all of our Sunday school pupils should read.

1. *The Pigtail Twins* by Anne M. Hallady is a story about children in third grade of a large consolidated school near Denver. The third grade in that school is somewhat unusual in character in that the members of the class come from different cultural backgrounds. But they help to bring about friendly relationships among the families in that community. This book is interesting reading for primary children.

2. *Tommy Two-Wheels* by Robert N. McLean. (Jr.) The story tells about the adventures in friendship of Tommy who is an English evacuee in this country. He makes friends with people of Japanese, German, Negro, and Chinese backgrounds and learns to appreciate them.

3. *Children of the Promise* by Florence C. Means is the story of a family of Jewish children and of their life at home and at school. It tells about many of the customs and religious practices of the Jews that make them distinct. (Jr.)

4. Our church is doing missionary work among some of the Mexicans in this country, and our boys and girls will appreciate these people so much more after having read the book entitled, *Jumping Beans* by Robert N. McLean. The story is about a Mexican family that leaves Mexico and goes to Colorado to work in the beet fields. (Jr. and Pr.)

5. *Rainbow Bridge* by Florence C. Means is the story of two Japanese children in America and their Chinese and Mexican friends. (Pr. and Jr.)

6. The American Negroes need and deserve better treatment than they are getting in our country. No child will fail to have a higher appreciation of these people after having read *We Sing America* by Marion Cuthbert. (Jr.)

7. *Far Round the World* by Grace W. McGavran contains true stories picturing the adventures of missionaries in many lands. (Jr.)

8. *Welcome House* and *The Friendly Missionary* are excellent for primary children to read.

9. The Chinese people inspire the admiration of the world today. Boys and girls will enjoy *Bright Sky Tomorrow*, which is a story of present-day Chinese in wartime.

We teachers may also need to condition our attitudes and thinking on the race question as it affects life and action in our own country. *Strangers No Longer* by Annie B. Kerr is a book of interesting stories for young people and adults about the people who go to make up our American population. The stories are good for telling to children, also.

All of these books are worth a place in the missionary section of the library.

Note: Any of the books on this list above may be secured from your church publication house.

Faith is to believe what we do not see; and the reward of this faith is to see what we believe.

—ST. AUGUSTINE.

The Imagination and Thinking

By FRANS ERICSSON

SO FAR we have traced the process of accumulating and keeping meaningful mental content, a mass of symbolic representatives or counterparts of the facts experienced because of inner and outer stimulations. It now remains for us to see how this mental content may be used. That leads us to consider the two processes *Imagination* and *Thinking*.

When we sense some fact through any of our senses the activity in us responding to that fact is called a *Percept*. It is called that as long as the fact is present to the sense. For instance, a bird flies by in our visual field and we notice it. This notice is a percept as long as the bird is before our eyes. When we afterwards re-instate that experience, the seeing of the bird, and the bird is not before our eyes any more, this mental activity is then called an *Image*. Thus we see that an image is a central experience of a fact that is not present to sense. Such imagery is always visual, if the fact was seen, auditory, if the fact was heard, gustatory, if the fact was

tasted, and so on. It is rarely as clear as the percepts were, and it can, of course, never be expected to be better or more detailed and distinct than the percepts of which it is a repetition or reactivation.

When images are experienced in the same sequence and the same relationships as were the percepts they represent, the process is just plain recall and no more. This was described in detail in a previous article under the terms of recall and recognition. But man has the power to rearrange the imagery in any way he desires and can therefore actually create new combinations, the like of which he has never had presented to his senses. He can, for instance, imagine an experience of yesterday and connect it up with an entirely unrelated experience of today and thus make a combination that is completely new. Or he may imagine a cat with wings, or a rabbit folding his paws in prayer. Any combination is possible.

A child is fascinated with this play of the imagination and indulges himself in it a great deal.

Much has been made of this fact in children's literature, where animals and flowers are made to talk and monstrous beings are performing the most impossible wonders. Care should be exercised, however, so as not to excite the imagination in a way that sets up fear responses in the child, since his power to differentiate intelligently between fact and fancy, between the real and the imagined, is not sufficiently developed. The inability is also often the reason for children's telling of things which really are not so. These stories sound like deliberate lies, when they, in fact, are innocent comixtures of imagery with a clarity strong enough to suggest reality. Such reports may often be made by children just to amuse and to entertain. They should never be given the ugly name of "lies," and they rarely call for any measure of restraint or punishment. The free play of imagination is a useful exercise for the child since he thereby acquires a greater facility in the use of his mental store of thought material.

Much of the so-called fine arts in man's civilization is the result of imagination. The composer creates no new elements of sound, but he makes new sequences and new

combinations. So the painter, the sculptor, the architect, the poet. Of course, their creations must meet certain requirements in order to survive, and can not afford to be as free or unreal as the child's creations, but they are all the fruits of man's ability to image, an ability that places him infinitely above all the other orders of created beings.

This power and tendency to imagine often makes it difficult to deal successfully with a young learner. Any sensation, any perception, any feeling may reinstate some imagery in him, and he is off. He is no longer attending to the task before him but rather off on an excursion of his own making. Often when we have been telling a child a story he will interrupt with some remark which seems completely irrelevant. Yet, his remark was caused by something in our story which aroused in him imagery that for the moment was more attractive than the sense experiences set up by our storytelling. When we understand this and also know how uncritical the young listener necessarily is, we will be patient with him and kindly cause him to return from his "erring" ways.

Imagination has been said to be

"new but not necessarily true," but that process, referred to as *Thinking* or *Reasoning*, is "both new and true." The newness of imagination and reasoning consists in the relationships of the items or percepts or ideas involved. The items or units themselves are not new. They are, as we have seen, images of previously experienced facts. The trueness of the two processes refers to the degree of correspondence with related facts in actual life. The cat with wings was a new combination, but it does not correspond with actual facts. This lack of agreement between the mental creation and reality is permitted in imagination, but can not be permitted in the process referred to as reasoning. It must be true.

Since each step in the thinking process as well as the ultimate conclusion of it must be true, that is, must square with facts of reality, it is a process that involves conscious effort. While imagination may be thought of as free, as following the path of least resistance, thinking is found to be in need of continual guiding and correction. Wrong moves are made, many of them perhaps, but they must be recognized as errors and new moves made in their stead. Each

step has to be checked over for its accuracy before the next step can be taken. This makes thinking a difficult performance, one not naturally indulged in, but exercised only under some sort of compulsion. Man thinks only when he is faced with a situation for which he does not have a ready response or solution. Such a situation is called a problem. Thinking has, therefore, been called problem solving. A situation does not become a problem unless it so interests the thinker that he feels he must find a solution or an answer to it. What is a problem to one person is not a problem to another, simply because it fails to interest him, fails to arouse in him a feeling of having to find a satisfactory answer. Thinking is, therefore, much more rare than what is usually supposed. Most of life's situations are met successfully by responses that are simple and ready. Habitual ways of meeting them are gradually acquired, and satisfactory results are usually obtained by the exercise of these habits.

The simplest form of thinking is called perceptual thinking. It is called that because the individual items used in the process are percepts or, as they ought to be called, simple images. Each percept rep-

resents one and only one experience. If a child of three years or so is told to see if he can find "a hammer," he will look for a particular hammer that he has seen before. Should he come upon another hammer which he has not seen before, but which would meet the present requirement, he will not take that, since it does not square entirely with his percept of hammer. A hammer may be right in front of him, but he does not see it as "the" hammer and therefore does not find it. We may think the child stupid, but that is not necessarily a fact; his previous experiences with the fact in question are limited, that is all. A child learns the word book as it is applied to the Bible, for instance. As long as the word book has not been applied to other books than the Bible, book means Bible and no more, no less. When the child thinks book he thinks Bible and nothing else.

As experiences with a variety of species belonging to the same family, or class, accumulate, something happens to the percepts of these species. It is noticed that all of them are alike in some way or ways, and this similarity causes the quality which is common to all to be lifted out, as it were, abstracted

from all the percepts and put together into a new image, which represents all the varied members of the group. This new image, which really is created by and in the mind, is called a *Concept*. The use in thinking of such creations is called conceptual thinking. Naturally a person with limited experiences can not so think. He has not the concepts and therefore thinks in percepts, if he thinks at all.

It can now be easily seen that the person who possesses a multitude of concepts has the advantage over the one who does not have many or perhaps any. The child can not be expected to have many and his thinking must consequently be accordingly.

Successful thinking also depends on the power to hold the problem in mind. This power is the ability to concentrate. In young learners the goal or desired solution has to be referred to time and again if they are not to lose themselves completely. They may easily become so distracted by what they are doing at any one given point that they forget entirely where they are supposed to be going. The power to hold the problem in mind comes into being by constant practice. "We learn to think by thinking."

We will conclude this series of articles on "Psychology for the Church School Teacher" with a few words on the topic of *Motivations*. How may a child be made to learn and do well in school? This is a large topic and a very important one and deserves of a more thorough treatment than can be attempted here. In the first place, it has been stressed over and over again that it is essential that the child be made happy and at ease. Secondly, we have emphasized the necessity of presenting learning material that is in harmony with the station of the learner, neither too difficult nor too easy. Thirdly, it has been said that the learning material must be clearly and distinctly presented. To this we might add that there are certain devices which may be applied successfully. For instance, there are rewards and punishments, encouragements for right behavior and annoyers for wrong behavior. Rewards may be either external or internal. External rewards are of many kinds: grades, stars, prizes, and so on. Internal rewards are satisfactions created by praise, preferments and special distinctions. External rewards appeal most to the young pupils and internal ones more to

the older ones. Punishments should, perhaps, be avoided entirely, especially all external annoyers or pain producers. But a very effective punishment has been found to exist in deprivation of things that are desired. A child's favored toy may be taken away from him without any harm, a favored food may be denied him. There are two essential things to remember in regard to the use of rewards and punishments as motivators. They must be adequate to be effective. That means that they must be stronger than the act with which they are to be related. This is especially so with any form of punishment. Further, they must be applied immediately. That means that they must be associated at once and directly with the behavior they are to reward or punish, and not be delayed. If they are, they not only fail to do what they are supposed to do, they instead do actual harm. The account of the child who was punished in the late afternoon for what he had done in the morning is a case in point. He was told that "he would get it when his dad came home." As the time for that event approached the child did some thinking. He figured that if his dad found him

doing something that he knew his dad liked, the punishment would be lessened and, if lucky, perhaps called off altogether. So the child got busy studying his Sunday school lesson. This he was doing when the father came home and received the reports of the day. But the father was not to be fooled, and

the punishment was properly administered. What happened was that the pain of the punishment came to be associated with the studying of the lesson instead of with the misbehavior committed several hours before. Be sure that the proper neural connection be made before you reward or punish!

The Home and the Nation

By WOUTER VAN GARRETT

THE HOME is the fundamental institution of America. Keep it on the firm rock of faith and love and our country need have no fear of the future. After all, the enemies from *without*, no matter how strong and terrible, can not really destroy anything vital if the moral and spiritual citadel *within* is firmly planted.

The family is of divine origin. It is the great heart from which the arteries of life must flow into the moral, social, and economic streams of our civilization. If that bloodstream be pure and undefiled it will carry vitality and power, and so long as it continues to empty its wholesome contents into the public stream it will keep alive all that really matters.

But, like everything else in life that is beautiful and good, effort must be put forth to maintain it. Cease that prayerful effort and cancerous growths creep in to destroy this life-giving body of our national and religious life.

Such forces have always been at work, and today they seem mustered for a frontal attack. Silent enemies seek to tear religion out of the family bosom; other forces desecrate the marriage altar with infidelity and divorce; and still others raise barriers between parents and children so as to destroy mutual understanding and confidence. Let these forces gain momentum, and let enough homes fail to send into life a strong vital

citizenship, and the very heart of our civilization will be pierced.

On the other hand, let marriage be lifted to a more wholesome respect, let love be given a greater sense of purity in the family life, and let the fires of the family altar be rekindled and we will be offering our nation a defense that can not be broken down, and that will send blessings to the ends of the earth.

What are some of the factors that should concern the homes of our land? We can mention only a few, others will recall themselves to you.

God must be given a greater place in the average home! The history of our country can not be truly written unless notice is taken of the sturdy Christian homes, and the contribution they made to the early life of a struggling republic. There has never been a period in our history when we were not dependent upon the vital force that flowed from our homes; and always God was the source and inspiration of the wholesome contributions that were made by our best homes.

He still is! Far too many modern homes have sought to grow into usefulness and fruitfulness without divine help, and that may

explain the failure of so many. The struggles and problems of the average family are so numerous and so complicated that no mere human wisdom and effort can cope with them successfully. Our heavenly Father is needed.

There can be no real home life without prayer. There can be no sacred atmosphere in the family circle without Christ. There can be no hopeful attitude without a warm and friendly contact with the church and Sunday school. The home is at its best only when God and man work together in its construction.

The home must be the great training station. It is within its folds that children must learn the fundamentals of right and wrong, not so much by precept as by example. That means that fathers and mothers must be straight on these issues themselves; their own hearts must be right with God and their attitudes on Christian living must be wholesome and vital. The average child gets many of his impressions right in the home, from those who are older and wiser in experience than he. If those impressions are false he may never come into close enough contact outside of his home to have them corrected, and that means that he

will go through life with false standards. And to that extent he will be pouring into the stream of society impurity and moral poison.

The family altar is important; so is the family pew. Both are needed if proper moral and spiritual fibre is to be woven into human character. There can be no real training of children without them. Young lives come into the family circle, and with them come responsibilities and cares. These are not completely dispatched when food, clothing and shelter are provided. A moral code must be set up; spiritual attitudes must be laid. To ignore is simply to neglect and to permit forces of evil to enter.

The home has so very much to give our day, if it will seriously undertake the training of its children as God intended. There the first knowledge of good and evil can be revealed; there methods of Christian living can be instilled; and there the first whisperings of love and hope and faith can be made. Near the very heart of the mother, and under the shelter of father's strength, they should learn the greatest lessons of life.

Broken defenses must be rebuilt. Say what you will, the home must be our greatest national defense,

we can not be too certain that the modern home is in a proper condition to furnish that defense. Far too many fathers and mothers have been lax in their duties as home builders. Far too many children have shaken off their home ties. This condition must not be allowed to continue. Every broken home, as well as every disrupted family, is a serious liability to our country and to the kingdom of God.

It is the duty of the father and mother to take the first steps in making repairs; they must set the example for the other members of the family. If God has been shut out of the family circle it is high time that He be invited to return. If the Sunday school and the church have long since been forgotten, now is the time to start back to the house of the Lord—*together*. Let prayer and the Bible be brought back to their rightful places in the home, and love, mutual respect and confidence, and moral standards of right and wrong will have a chance to develop and grow.

We are too prone to blame the ills of mankind on some horrible man, or men, thousands of miles away. We must be honest enough to accept our part in the moral

breakdown that is facing the world today. Insofar as we, in our own homes, are failing to build a family unit that is pleasing to the Master we are sharing in the responsibility for world conditions. And to the degree in which we are true to our mission, in rearing a sacred family unit, to that degree we are helpful in restoring the world to sanity and fellowship.

It is all a very serious matter. Now is the time to pray as we have never prayed before, the time to live the finest possible Christian life, and now is the time to build a home that can outlast all the ravages of time and circumstance. We must give heed to the spiritual needs of the hour, and we must never forget for one single moment that the home plays a tremendous part in the growth, or the decline, of civilization.

Modern life is too full of stress and danger for any father and mother to assume that a good home can be built up without divine help. Mother should learn to be God's helper in creating strong Christian character in the hearts of her children. Father should be conscious of the sturdy qualities of self-discipline and kindly wisdom that he can contribute. And children must be taught that they, too, have a part to fill in rearing the structure that America so sadly needs at this moment—the *Christian home*.

When all work together, parents and children, and *God* prospers their efforts, homes can be created that will loom large in divine purpose. You and I can help bring that about!

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Some Encouraging Statistics. Offsetting the discouraging fact that the increase in pupil enrollment in the Sunday schools has not been keeping pace with the in-

crease in population, figures are now available showing that: 1. Vacation church schools have increased in the last twenty years from 1,818 to 29,966 or 1,548.3

per cent, and pupils in the same from 24,637 to 1,897,029 or 7,584.3 per cent. Similar increases are reported in the inter-denominational vacation church schools.

2. Weekday church schools meeting on released or dismissed time have also increased rather rapidly in recent years. The latest reports reveal that there are well over 500 communities in the United States and Canada having such schools, with an average attendance of more than 329,000 pupils and over 4,000 teachers and officers, an increase of 19 per cent in the last nine years. The reports also indicate, however, that some of these schools have been short-lived. In other words, the interest in the churches was less than some of the school authorities had reason to expect.

* * *

The World Christian Community. The recent conference of the World's Sunday School Association had been called to meet at Schwenksville, Pa., primarily to address itself to the practical question: "What can Christian education do in the years just ahead to improve the relations of peoples and nations as members of the world Christian community?" It was highly significant that such a

conference could be held at all in wartime. Twenty countries were represented. Both sides of the war were represented. The presence of Chinese and Japanese, Germans and several other nationals served to remind all, if any needed to be reminded, that Christ's alignment of "United Nations" does not recognize the exigencies of war. One commission report began with the words: "The basis on which we, who come from many denominations and countries, are able to work together as a World's Sunday School Association is that we who are Christians are one body in Christ and that the bonds which unite us are more important than, and take precedence over, all other social relations." One eminent American churchman said: "No conference which I have attended since Pearl Harbor has so successfully projected its thought and its faith, its hope and its sense of human brotherhood over all barriers of race, creed, color, and national lines."

As one result of the meeting plans are being made for the creation of a New World Fellowship in Christian Education. The fellowship, to include some hundreds of workers in Christian education around the world, will undertake

to provide the materials and the means for the sharing of skills, resources and significant experiences through bulletins and other media. It was the general feeling that fellowship and interchange of experience, as Christians, must be provided among Christians around the world of many vocations—business men, statesmen, scientists, educators—in order that Christian morals and ethics may be brought more sharply to bear upon the vocations and upon statesmanship.

* * *

It Sometimes Runs in Families. Mrs. Smith has been a Sunday school teacher in the little rural church of Bethesda, Texas, for sixty years and is still at it. Her husband has been an officer in the same church and is still active in the work. Their son, Lawyer W. D. Smith, of Fort Worth, Texas, has served for thirty-three years as assistant superintendent and superintendent of the Sunday school of the First Methodist Church, besides teaching a leadership course in his own school and a Bible course in the annual district leadership school and engaging in various other church activities. On the side he is a member of the city school board, and the Kiwanis Club, runs his law busi-

ness and has several hobbies. His wife is just as active in church work as he is. His two sons are in the army.

* * *

New and Old. Eleanor T. Glueck, of the criminological research department of the Harvard Law School, in an article on "Moral Goals for Modern Youth," in *Social Action*, says that in "these times of war hysteria and the many encouragements it brings to throw inhibitions to the winds, great self-discipline, a strong idealism, and a desire to uphold the highest standards of family life is needed to prevent young people from succumbing to easy temptation. Through our educational system, we must make youth aware of being caught up in a current of profound historic change, which in turn explains the vagueness of their notions about what is right and wrong; teach them to build up all their internal resources for coping intelligently and realistically with the bewildering issues of life." Which is after all just a reiteration of what was said so much more clearly by the apostle Paul, nearly two thousand years ago, when he warned of the fierceness of the struggle of evil against the individual: "Put on the whole ar-

mor of God, that ye may be able to stand" in "the evil day, and having done all, to stand . . . loins girt about with truth . . . taking the shield of faith . . . the helmet of salvation, the sword of the Spirit, which is the word of God . . . praying . . . and watching." (Eph. 6. 11-18). Too long have our modern educators said with Festus, "Paul, thou art beside thyself."

* * *

A Child Prodigy? Three-year-old Susan Jersild of Chicago attended her first vacation Bible school this summer at the Lutheran Church of St. John the Divine. She made a perfect examination on the fifteen character stories from Abraham to Daniel, which comprised the course, recited the Bible passages for each lesson and ten hymns, from memory. Then she topped it off by reciting the names of the sixty-six books of the Bible in perfect order. Her father, a lawyer, is the church's Sunday school superintendent.

* * *

Legislation permitting religious education on released time is now in force in all States except Delaware, Nevada, New Hampshire, and Wyoming.

A "Must," if Parish Education Month, or any other effort to enlarge the effectiveness of the Sunday school, is to be successful, is *visitation* of homes. Helpful suggestions by Dr. S. W. Rhyne in the *Parish School* are the following:

"A visit in the name of the church is different from a purely social visit. When we go in the name of the church we have a mission. Those visited should know this, but it is not necessary to *impose* it upon them. Make the visit just as natural as possible, but let them know that you have come in the name of the church. Try to get your purpose accomplished while in the home, for you may not get back for some time.

"There are usually at least three things which should be attempted in any visit. The first is the particular mission for which you are visiting. That may be just anything. It may be to straighten out some problem, or it may be to thank the home for some fine bit of co-operation which it has given. This mission should come first. The second thing to attempt is to seek to locate new prospects for the Sunday school and church. Every home has a circle of friends and acquaintances. Do not fail to ask if there is anyone within that

circle to whom the church should be ministering. Make every visit a channel for evangelism. The third thing to attempt is to minister to the life of the home in some way. It may be just a word of commendation. It may be a prayer. It may be some little service. It may be an answer to a question which the home asks. Always try to go away from the home with the feeling that you have contributed something to the happiness, comfort, or understanding of the home that it did not have before. The church has this to offer and we should bear it to the homes. Sometimes the full realization of your contribution may not be entirely fulfilled with the visit. Do your best to follow through until it is, even though it takes one or more visits in the future. Sometimes the full realization may depend upon the help of someone else—the pastor or another worker.”

Religion in Weekday Clothes

From page 2

to teach religion as well as the public school subjects are taught. Any lower standard will tend to bring the movement into disrepute.

The greatest needs of weekday religious education today are suitable curriculum materials and trained teachers. The former is being cared for as rapidly as possible. The latter is not so easy. On my desk at the moment are six requests—all for trained teachers in communities which will pay salaries commensurate with their public school scale. America is committed as seriously to high-grade weekday religious education as it has been to maintaining its splendid public school system on a high level.

For Such a Time as This

We have come to a time when we realize we must now teach human relationships and the spiritual oneness of the world as earnestly as we have taught cultural and technical subjects in the past. It is not easy to teach ideals, for they are interwoven with our contemporary and “lowest common denominator” ways of living, particularly when their teaching is done by politically dominated agencies. The church has specialized in character formation for two thousand years and now has an unusual opportunity before it.

“Freedom of religion” is one of the four great freedoms. This

means more than to worship. It means freedom to *teach* religion, and that too with all the intelligence and skill that we can muster. This is no mere academic question. In the face of great advances in knowledge and skill in all areas of life, the church is challenged to take the lead as teacher and prophet in community life, lest it become but one (and perhaps a weaker one) of a hundred community agencies.

Religion in Education and Education in Religion

Our "founding fathers" believed wisely in the separation of church and state. But they were equally insistent that religion be fostered as an indispensable factor in a democracy. Experience has shown the wisdom of not introducing sectarian instruction in the public school. But the weekday church school plan rounds out the child's total education, including religion in his program of studies by having it taught by the churches during that time given by common consent to his training for complete living.

It is equally necessary to put education in religion, to teach religion with all the resources which educational science and art have

made available. The best is none too good in religious education. All that we know about teaching should be used by those who are seeking to develop spiritual character as well as by those who teach the usual subjects of the public school. The weekday religious education movement has this as one of its primary aims—that the church should be a teaching church with its teaching standards as high as those of any other educational agency.

In Everyday Clothes

It is a significant fact that many unchurched children (one-fourth of those enrolled are not connected with any church or Sunday school) come to this new kind of church school because it allows them to dress as they do when in public school. This has more import than the practical fact indicates. It means that religion has become identified with their weekday as well as their Sunday life. It means that it is no longer in a separate compartment. It means, also, as the curriculum and teaching methods demonstrate, that religion is being taught in terms of its practical application to life problems and that the Bible has "become flesh" in the everyday lives of boys and girls.

Remember the Weekday

When church educational leaders are discussing the problems of religious education, let them remember the possibilities of this new and tested type of church school. When they are asking how they can secure more religious education, it offers them one or two additional hours each week, doubling or tripling the present limited Sunday period. When they are calling for better methods, it raises immediately a standard which is on a par with the best that is known and used by general educational leaders. When they are wondering how the churches of the community can be brought to work together more efficiently, it challenges them to co-operate on the

basis of a project in which there is a common interest. When social workers and all others interested in the welfare of childhood and youth face the problems of juvenile delinquency and the need for positive character building, it presents its aims and results as proof of its contribution to these programs. When home and church and school are told to work hand in hand, it at once becomes an Exhibit A. When we try co-operatively to "reach every person with Christian teaching," it is able to show that it registers in its classes one-third of the unreached one-half. Surely here is an agency of spiritual growth which ought to be taken into account in planning our total church educational program.

"What we need today is: to get
Religion like a Methodist,
Experience it like a Baptist,
Stick to it like a Lutheran,
Be proud of it like an Episcopalian,
Pay for it like a Presbyterian,
Conciliate it like a Congregationalist,
Be sure of it like a Disciple,
Propagate it like a Roman Catholic,
And enjoy it like a Negro."

—EDGAR DE WITT JONES.

Billy Bright

HE played the piano, and played
it well;

Played Brahms and Beethoven,
Chopin and Ravel.

He worked at the keys with a
mighty will—

It took a Paderewski to match his
skill;

But he missed the soul of music.

He knew his botany. He could tell
A flower by its color, or form, or
smell.

He knew each plant by its Latin
name,

But to him the flora was just a
game;

And he missed the joy of its
meaning.

When Sunday came he would join
the rest

And go to church in his very best;
He'd help the other good folks to
sing,

He'd read the Creed with a virile
swing;

But he never got the spirit.

At last one evening at half past
seven

He passed away and went up to
heaven.

He heard the singing and saw the
sights

Which poets dream of on moon-
lit nights;

But he failed to see the beauty.

For science looks with a glassy eye
At every object low and high.

It tries to master all facts, for-
sooth,

But often misses the deeper Truth
Which only the heart can fath-
om.

C. A. WENDELL
in *Grace Messenger*.



BOOKS



Religion and Health, by Seward Hiltner. Macmillan Co., New York. 271 pages. \$2.50.

The core of this book is found in a statement on page 134: "If a person breaks his leg, there are a hundred Christian hospitals to give him treatment. But if he breaks his heart, and has a psychosis, he must be cared for by the state."

Dr. Hiltner in this exhaustive book seeks to lead his reader to an awareness of the need of the Christian church and its ministrations in the life experience of the person with the broken heart and soul. This he succeeds in doing throughout the entire book, in a stimulating and refreshing manner. He is possessed of an insight, interest, and experience that makes the book really helpful, and causes the reader to refer to the rather extensive bibliography for further information and enlightenment.

There is much in the book with which to disagree, for the author is an iconoclast, tearing down some of the cherished and preconceived notions the reader has. In spite of this and of a technical psychological "jargon" found in

almost all the chapters, the humility and the graciousness of the writer soon win over the reader.

There are two chapters, perhaps three, that would interest particularly the readers of this journal. Chapter VI—Mental Health and Religious Education; Ch. VIII—Pastoral Counselling; and Ch. X—Ministering to the Sick.

The final test of the book, however, rests in what it did to this reviewer. The challenge, the techniques of counselling, and the helpfulness afforded in the pages of this book, made it imperative that I procure a copy, not for the bookshelves, but for my desk, to serve as a manual in the ever more important work of pastoral counselling.

GORDON BERGIN.

Central Certainties. By Arthur James Moore. Abingdon-Cokesbury Press. 142 pages. \$1.00.

These five chapters are the 1942 Jarrell lectures at Emory University by Bishop Moore of the Methodist Church. They reflect a courage born of confidence in the eternal verities of the Christian faith. The chapter headings denote

the contents: "The Church Is Deathless," "The Kingdom Is Coming," "The Gospel Is Adequate," "The World Mission of the Church Is Inevitable," and "There Is Life After Death."

Bishop Moore proclaims his assurance of the validity of Christian faith in a time when men's souls are "tested as if by fire." His style is straightforward, practical, convincing. When one has come to grips with the basic principles of our Christ-centered faith one shares with this missionary bishop his anxiety in making them pertinent in the life of others. Apt illustrations point-up well a number of sound discussions. O. V. A.

Fifty-three Sunday Talks to Children. By Joseph A. Schofield, Jr. W. A. Wilde Co. 203 pages. \$1.50.

As the author indicates in his

preface, the talks in this volume are plainly and frankly sermons. Most of them are from five to ten minutes long. Topics and texts have been selected and arranged to fit the seasons and holidays of the year, beginning with a New Year's sermon.

In general, the author makes a good approach to children from about nine to thirteen years of age. Many good illustrations are included. However, the volume is not a collection of interesting stories with a few grains of moralizing added to give it a flavor of piety, but rather a series of talks based on the Bible. In general the interpretation and application are very good, the most serious exception being the sermon on Holy Communion.

Any worker with junior and intermediate pupils will be glad to read the book for the illustrations and emphasizes it offers.

Reverence

FOLLOWING December 7, 1941, a Japanese officer came to examine the home of a missionary in Hainan. The soldier made a careful round of the room, examining every book and picture on the wall. At one point he came to a framed painting of Christ in Gethsemane. His attitude before the picture changed immediately. He raised himself to attention, clicked his heels and bowed.